

The Christian Statesman

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The Outlook.

The International C. E. Convention, which meets every two years and which met in 1909 at St. Paul, assembled in July of this year at Atlantic City, New Jersey. All the States of the Union were represented. Two large auditoriums were filled almost continuously with the audiences, and nearly one hundred speakers addressed them. The next convention, in 1913, will be held in Los Angeles, California.

**International
Christian
Endeavor
Convention.**

At the St. Paul convention two years ago, Dr. Francis E. Clark, the President and Founder of the Christian Endeavor movement, suggested an increase campaign for the two years which have just now closed. The goal which he suggested was ten thousand new societies and a million new members during that time. This goal was reached and passed. Since July, 1909, there have been reported to the United Societies 10,345 new societies of Christian Endeavor, and in these and in the other societies previously organized 1,002,500 new members. The total world-wide enrollment of societies is now 79,077 with a total membership of 3,953,850.

Among other achievements of the past two years it was recorded at this convention that "when our country was threatened, after the Jeffries-Johnson prize fight, with moving-picture reproductions in every city and town, demoralizing our youth and provoking race

antagonism, Christian Endeavor stepped into the ring, and in one round knocked out the whole business, which was expected to yield its promoters millions of dollars in profits. Governors of States and local authorities joined in the campaign that practically suppressed the pictures in all parts of this country, while the authorities in South Africa, Australia, India, and England joined in suppressing the pictures there. It was a magnificent demonstration of moral earnestness and of the efficiency of our world-wide movement."

From the resolutions adopted at the Convention we cull the following declarations:

We rejoice in the recent triumphs of the temperance cause and are happy in the fact that Christian Endeavorers everywhere have generously aided, often led, in achieving these notable prohibition victories. We oppose the manufacture, exportation, importation, sale and use of intoxicating liquors and we favor such constitutional provisions and the enactment of such laws by Congress and by state, territorial, provincial and municipal legislative bodies as will forever destroy this unjustifiable and intolerable evil.

Specifically, we indorse the pending Curtis bill for prompt passage by the United States Congress, for we are unwilling as self-respecting American citizens longer to endure the national shame of a Federal forcing of an iniquitous business on local communities and states that have been decent enough to close their own saloons.

We have had before us resolutions

adopted by the Oregon State Christian Endeavor Convention and indorsed by the State conventions of California, Kansas, Alabama, Maine, Vermont, Washington, Oklahoma and Minnesota, which resolutions propose a country-wide campaign for the national prohibition of the whole liquor business—manufacture, transportation and sale—at the end of ten years following the early passage of a Federal law to that effect. In full sympathy with the spirit of these resolutions, and heartily indorsing them, we believe that an earlier date should now be fixed for the enforcement of such a law, or, preferably, constitutional amendment, and we recommend to all Christian Endeavorers and other young people's societies, prohibition movements and temperance and anti-saloon organizations a united but bloodless, because legal and moral, revolution for a new Declaration of Independence. "A saloonless nation by the Fourth of July, 1920, the three hundredth year from the landing of the Pilgrims at Plymouth."

We will set ourselves with all our might to carry out the suggestions to promote world-wide peace. We rejoice in the record of Christian Endeavor in this matter which vitally affects the economic, moral and spiritual welfare of humanity. We have consistently stood for all efforts to establish arbitration and peaceful settlements when the peace cause was less popular than it is now. We pay our qualified tribute to President Taft for his superb leadership in taking a step which other great rulers had thought impossible—proposing a peace pact that would recognize no cause whatever as justifiable cause for war between two great nations. By this act he has made his country illustrious and his name immortal.

The instant response that came to his proposal from England's noble statesman, Sir Edward Grey, and the rallying of both powerful people around the new standard, together with the quick assent

of France and other nations, have stirred the world and brought the vision of universal peace to the borders of reality. In this great new day Christian Endeavor rejoices with exceeding joy, and pledges the whole strength of its citizenship in enthusiastic support of every measure that will tend to bind all peoples into brotherhood, remove the needless oppression of armaments and under the aegis of universal peace secure for every man, woman and child in all the earth a fair and full chance for life, liberty and the pursuit of happiness.

We heartily indorse the proposed celebration of the one hundredth anniversary of peace among English-speaking peoples in 1914-15.

Realizing that the growing encroachments of business and pleasure upon the Lord's Day are not only making the work of the churches difficult and injuring public morality, but are also endangering the right of all men to a rest day, we urge all Christian Endeavorers to set the example of Sabbath observance and to throw all their influence in favor of the preservation of that day as a day of rest and worship. We most heartily commend and indorse the action of the Postmaster General in closing the post-offices on Sunday in large measure, and pledge our united support as representing four millions of young people in the United States to this action in the interests not only of the postoffice employees, but also of public morality and proper respect for the laws of God.

These are but a few of the comprehensive resolutions adopted by this great convention. In such declarations, the great and growing body of Young People's Societies commit themselves to various public aspects of the cause of Christ, and enroll themselves as soldiers of the great army which is yet to subdue this nation and all nations under King Immanuel.

At the date of this writing (July 24), the issue of the vote in Texas on the prohibitory constitutional amendment is still

Notes of the Temperance Conflict.

uncertain, but the liquor interests appear to be in the lead by a small ma-

ajority. The attention of Christian philanthropists and social reformers will now be centered on Maine until her decision, given heretofore repeatedly in favor of prohibition, is either reaffirmed or reversed at the memorable election in September.

The appeal of scientific authorities in Europe and America to the voters of Maine, quoted in our last issue, reasons farther as follows:

"The great first cause of national decay is alcohol. War and the waste of war and the suffering in war are but transitory, occasional, and in the mass, minor evils, compared with the horror of race-poisoning with narcotics. The gross expenditures of the great military nations on fleets and armies are but a fraction of what they put out on alcoholic drinks, every drop of which has, as the new physiology teaches, a degenerating effect on human physique. Every two years this "next most degrading evil" carries more men to the grave in Germany than perished in the Franco-Prussian War. A Danish National Commission, which has spent years in the study of alcoholism, reports (and the report is based on secret circulars sent in by every physician in Denmark) that each fourth male death in Denmark is to be set down to alcohol as either a chief or contributing cause. What is the mortality of a great war once in a generation compared with this never-ending devastation among all nations?" And the same ap-

peal brings these heartening words of encouragement: "A better time is in store for the people of Maine if they but tide over this crisis." Dr. Bresler, the editor of an important German medical review, remarks that "the new knowledge about alcohol will shortly bring about changes as weighty as those, for example, for which the Protestant Reformation is responsible. You may search the ordinary newspaper in vain for information about the incoming tide of change. Yet it is steadily rising. Iceland has adopted prohibition, and its little neighbor, the Faroes. Finland has twice voted for a national prohibition law, and but for the Russian Czar, champion of personal liberty, this would long since have been in operation. Sweden has had its taste of general prohibition in the five strike weeks of 1909. This was so satisfactory that in a subsequent unofficial vote an ample majority of the adult population asked for its permanent introduction. Five hundred thousand Germans have this year petitioned the Reichstag for a local-option law—not as an escape from prohibition, but rather as a step in that direction. The prohibition agitation in Norway intensifies from year to year. In Denmark and Holland voluntary votings for local prohibition are spreading. Belgium, Switzerland and Holland have adopted abstinence prohibition. An International Prohibition Federation is binding together the leaders in all lands. These movements indicate a revolutionary turn of opinion which has in it the promise of the final suppression of the permitted sale of intoxicating, that is, poisonous drink."

The Thirteenth International Congress against Alcoholism will meet from

the 11th to the 16th of the present month at the Hague, by invitation of her majesty, the Queen of the Netherlands. According to the program, four sessions are to be devoted to the question what society, *i. e.*, the free or voluntary forces of the social organism can do toward the suppression of the evil; three sessions will be devoted to medical questions, and four to the task of the State; legislation, the judge and the inebriate, and the responsibility of nations and governments. In the opening session a survey will be given of the progress of the Temperance cause in various countries since the London Congress, two years ago.

One of the latest organizations striking at the tobacco evil is the "Non-Smokers' Protective League," which has applied to be incorporated under the laws of New York. This league is intended "to protect non-smokers from being forced to inhale the fumes emitted from other men's mouths and lungs. The organization proposes 'to secure the co-operation of all persons in control of buildings, restaurants, hotels, theaters, street cars, railway stations, railway cars, sleeping cars, dining cars and other places provided for the use of the general public, to prohibit tobacco smoking therein, or to so limit and restrict it that only those who may indulge that habit will be required to inhale the tobacco fumes.'" Dr. Wiley, the government pure food chemist, who has been brought into national prominence by the recent attacks on him, is strongly committed against the habit of smoking in public places. He says: "I predict that within fifteen years smoking and chewing in public will have become obsolete. A man has a perfect right to drink, chew or dip snuff

in his private sanctum, but he has not the shadow of a right to inflict unwholesome smoke and his vile breath on the community at large. There should be a law, strictly enforced by the authorities, prohibiting smoking and chewing in public places, or on the cars where other persons are obliged to be."

A book has recently been published by the Columbia University Press entitled "World Organization as Affected by the Nature of the Modern State." The author is Dr. David Jayne Hill, a student of international law, formerly President of Bucknell University and a well known writer. Dr. Hill was Minister Plenipotentiary from the United States to Switzerland for some years and more recently Ambassador to Germany.

In this work the author maintains that the use of force in the settlement of human disputes can disappear only as there is developed a common moral sense sufficiently strong to restrain the acts of the individual members of society. This common moral sense comes to be expressed in law, at first within separate nations, and ultimately in international law. When law and courts of justice give assurance that the rights of individual men will be maintained, men cease to assert their rights by force. The area of peace between individual men is, therefore, the area which is covered by law and within which there is reasonable assurance that justice will be maintained by the courts.

In like manner, Dr. Hill maintains, peace between nations depends on the provision of international courts of jus-

tice before which nations can carry their claims for authoritative and final settlement. But all this is dependent on the recognition of nations as moral personalities. The author, who once published a "Life of Grotius," ascribed to him the credit of making this principle effective in modern political thinking. "The recognition of the state as a moral personality has been," he says, "a prominent feature of juristic thinking since the time of Grotius. But with the diplomatist and practical statesman, who were seeking first of all to defend the interests of their own country with little regard for the rights of other nations, the exalted doctrines of the jurists carried little weight. Practical diplomacy was inclined to follow the non-moral theories of Machiavelli rather than the ethical conceptions of Grotius and his followers. This separation of politics from morality continued to characterize practical statesmanship in dealing with foreign affairs; it justified the aggrandizement of national interests at the expense of international equity; it strengthened the feeling of mutual distrust among nations, and exalted Might as the cardinal principle of international policy." War, therefore, has continued as the established means of settling the disputes of nations, and, Dr. Hill maintains, we cannot hope that the nations will abandon the military method of adjusting their grievances until there is ground for the same hope of international justice through international courts as now obtains between individual men.

But Dr. Hill perceives in the conclusions of the Hague Conferences the first steps toward the establishment of such courts. It only remains for us to remark on the transcendent importance of all

agencies whose specific aim it is to teach and to insist on the moral character and moral accountability of nations.

In July there was held at Brussels, in Belgium, a conference to organize a world's association of **Christianity in the manufacturers of Business.** steel, similar to the Steel Corporation of the United States. Nearly every steel concern in this country and in Europe was represented. Judge Gary, who was elected chairman of the conference, startled the assembled delegates and the world by the stand which he took in his opening address for the highest moral ideals in the management of this great world industry. "Suppose," he said "that a company of men engaged in business should secure universal disapproval, disgust and antagonism on the part of the public. In a brief space of time these men would be driven out of business.

"Suppose a producer of any commodity should ill treat all of his customers. How long would it be before he would be in bankruptcy?

"Suppose an employer of labor treated his employees unfairly and poorly. In time, as a result of the action of those interested, aided by public sentiment, a remedy would be found, and this after a great interruption of business and a loss of money.

"Again, let us assume that during a given year the demand for a product equals less than one-half of the capacity to produce, and yet each producer is anxious to sell more than his fair proportion and acts accordingly and this attitude is maintained until destructive results are reached which we all know are almost certain to be realized."

From these hypotheses the speaker drew the conclusion that no man in business should have regard exclusively to his own interests, but also to the interests of his neighbors.

"There should be established and continuously maintained," Judge Gary said, "a business friendship which compels one to feel the same concern for his neighbor that he has for himself. It is no less in principle than the Golden Rule applied to business."

The newspapers have commented on Judge Gary's utterances as the announcement of a new rule or principle in business. The Philadelphia *Public Ledger* says that "fantastic though it may seem, this may be a real attempt to apply on a world-wide scale the principle of the Golden Rule to business undertakings."

But this and similar attempts ought not to seem "fantastic" in the light of other great changes which have been brought about in the business world. The *Sunday School Times*, of July 15, quoted a correspondent, who said:

"The Colorado reader who is concerned over misstatements in the newspaper advertisements of stores owned by

'Christian Captains of Industry' may take heart; for leading advertising men seem fairly well agreed that perfectly honest advertising is not only better from a moral point of view but actually more profitable in the long run.

"One great Middle West store pays any clerk the sum of one dollar for calling attention to any error or misrepresentation in the store's advertisement.

"We are doing better. The popular magazines have thrown out fraudulent advertising. The newspapers must do it soon. In ten years publishers and advertisers will wonder that they were so short-sighted as to do some things they do to-day."

And the *Times* adds editorially: "Such a merchandise house as that of John Wanamaker, for example, does not seem to have been conducted at a financial loss, yet it has set standards for the business world which, a generation ago, would have been scoffed at as hopeless and ruinous for any merchandise house to attempt. Now that such standards have been, not only attempted, but maintained and raised higher and higher by many Christian business men, the present-day merchant wonders at the unbusiness-like, trade-destroying paganism of America fifty years ago. Business does not have to be un-Christian. The best of it makes Christ the Managing Partner."

Editorial Articles.

Fiftieth Anniversary of the National Reform Movement.

It is an altogether undesigned coincidence that the second World's Christian Citizenship Conference will fall in the same year with the fiftieth anniversary of the birth of the National Reform Movement. In so far as the National Reform Movement relates especially to the United States it is not of especial interest to a World's Conference. Historically, however, the world-wide move-

ment whether, by that time, of small or of large proportions, will owe its origin to the movement in America, and the beginnings of the work here will have a measure of interest for every man interested in the cause of national religion. For all American citizens, concerned for the maintenance and development of our national Christianity, the record of these beginnings ought to have surpassing interest. The collation and suitable presentation of these early records ought to

be a primary concern with those who are charged with the gathering of the reports, addresses and accompanying exhibits for that great assembly.

The Second World's Christian Citizenship Conference.

As now arranged this assembly will meet in Portland, Oregon, June 29, 1913. It is imperative that all friends of the cause of Christian civil government in the United States shall begin at once to study how we can best improve the opportunity which the prospect of this assembly sets before us. We venture to suggest:

1. We must make every wise and reasonable effort to increase the attendance on the Conference. If an assembly of many thousands can be gathered it will be proof that the principles we stand for and the cause we advocate have taken deep root in the public mind. Every man and woman who goes to Portland will contribute to this demonstration. Every earnest and intelligent friend of the cause who goes will help to lend strength and steadiness and a sane enthusiasm to the Conference. It is this thought of service to the cause which we wish to press upon the attention of our readers—not the pleasure they will enjoy or the benefit they will receive, but the service they will render to the cause they love. We believe it will be a great privilege to participate in that Conference. We utter no predictions. We do not even venture to lay our own hopes and expectations before our readers. But we do believe it will be a memorable and instructive and fruitful occasion. But not for these reasons do we urge attendance. We believe the consciousness

of a valuable service rendered to the cause of Christ and our country and to the cause of good government throughout the world, will be the sufficient recompense to every one who goes, and to every church or society which will send a delegate. We ask therefore that the friends of the cause begin now to plan a summer trip to Portland, Oregon, in 1913. Men and women, young and old, can begin to save their money for such a trip. Churches and societies can begin to accumulate funds to send their delegates. Interest in the proposition will steadily deepen as the program shapes itself, and personages of note announce their purpose to attend, and railroad rates are ascertained. What at first seems impossible will be seen to be feasible as the problem is studied and arguments are weighed. What we ask is that individual friends and churches and societies begin now to plan for the largest possible attendance at the Portland Conference in 1913.

We turn now to other thoughts which in our judgment are of far greater importance:

2. We must labor to prepare the public mind during the two years which intervene for the intelligent understanding and cordial acceptance of the message which the Conference will bring to this nation and to all nations. A summer thunder-shower falling on sun-baked ground runs off swiftly into nearby streams. It refreshes nothing; it fertilizes nothing. The same shower falling on plowed ground sinks deep into the earth and is stored up against the day of drought. For every person who can be drawn to the Conference we must seek to reach a thousand persons who cannot

possibly attend, but who will hear of it, will receive its message, and will retain and profit by it in proportion to the information they have received beforehand concerning it, and the extent to which they have been convinced of the principles it will come together to advocate we must plow and seed the ground, our own nation and as far as possible other nations, in advance of the assembling of the Conference, otherwise the Conference itself will fail largely of its purpose. Every one can see what a vast and illimitable field is here opened up for wise and earnest effort, and what large resources will be needed to cultivate it, even partially. And every thoughtful mind will perceive the immense advantage in a work of this character of a definite and worthy aim the simple statement of which arrests attention, awakens interest and provokes little or no opposition. Such a statement of our great cause, we have in the motto adopted by the Executive Committee and discussed in another column: "The Revival of National Religion." But whatever terms are used, whatever forms of expression are employed, it must be made so plain that he that runs can read that those who have called this Conference and those who compose it believe in a Divine Saviour for nations as for individual men; believe that there is no forgiveness for nations or for men except at the hands of Jesus Christ; and believe that sin unforgiven destroys nations as well as individual men. This Conference will, we hope, be a great representative assembly in which chosen men of many nations will come together to declare their faith in Jesus as the Saviour-King of nations, to make confession of national sins and to testify

their purpose to obey and serve Him in the future. And all this must be made so plain beforehand that all who assemble for the Conference will by their very presence there avow their faith in these principles and their devotion to this cause.

A Revival of National Religion.

The Executive Committee of the National Reform Association some time ago resolved to adopt the motto "A Revival of National Religion," as expressive of its work in and for our own country, the United States of America. There are other countries where any considerable body of Christian citizens has yet to be created, but this country has never been without a great body of citizens whose political action has been influenced largely by their belief in the Christian religion and their obedience to its precepts. These Christian men and women, however, are not earnest enough or resolute enough or sufficiently united, or, in many cases, sufficiently instructed to determine the life and character of the whole nation. They need to be aroused and informed, to become possessed of deeper convictions, of a stronger faith, of a more vivid sense of our national sins, and of our exposedness to the judgments of God, and of the offer of divine forgiveness on the condition of repentance and reformation. In other words, in order that the Christian citizens of the United States may become a preponderant factor in our national life, they need a revival, a quickening from on high, and this would be to the whole nation a revival of national religion. The adoption of this motto is an avowal that this is the aim of the National Reform Association. It serves to inform the people as to the

real spirit and purpose of our movement, and it assists ourselves to a clearer understanding of our work and a livelier interest in it.

Other movements have found such mottoes helpful in their work. The most notable in recent times has been "The Evangelization of the World in this Generation," adopted by the Student Volunteer movement, not as a prediction of what is to be, but as a goal which they would strive to reach. So our motto does not assume to predict a revival of national religion, nor does it suggest that any efforts of any number of men can effect or bring to pass such a revival; but it does suggest that a revival of national religion is a reasonable and proper object of Christian and patriotic desire and effort, and that there are some American citizens who are laboring to secure it.

This statement of our cause will influence many minds to regard it favorably. Christian men and women are familiar with the idea of revivals of religion in individual life and in their churches. They know that some of the greatest blessings which God has bestowed on America have come by means of widespread revivals of religion. A little reflection will convince them that such a revival is as reasonable and possible in the sphere of the national life as in ecclesiastical life. Further reflection will suggest the great examples of national repentance and reformation on record in sacred history, and that the great reformation of the sixteenth century had its national as well as its ecclesiastical sphere and application. And, a little further study will convince thoughtful minds that the great things which prophecy foretells for the nations can

never be realized except through similar national experiences.

This phrase will suggest to every mind the deeply religious character of the National Reform movement. It is not an effort to carry some particular or specific measure of reform. It does seek various reforms. There is no well-considered and approved reform which it does not seek. It has measures of its own which it insists upon. But deeper far than all these runs its desire and purpose to promote the fear of God, and repentance for national sins, and faith in His promise of forgiveness through Jesus Christ, in the mind and heart of the nation. That is a strictly religious work, and is fitly described in the phrase, "A Revival of National Religion."

One interesting fact concerning such a work is this, that probably no effort can be put forth in its behalf without achieving immediately some measure of success. When we labor for some specific measure, the sense of failure and defeat is upon us until it is accomplished. But if a sermon is preached to promote national religion, or an article is written, or a meeting is held, if one single mind is convinced, or many minds, that is positive success. That increases by so much the sum total of religion in the nation. That is the dropping in a single mind, or in many, of the seed which will yet, with God's blessing, help to cover the whole land with its harvest; the deposit of the leaven which may spread till it leavens the whole lump. And the work for a revival of national religion, can, therefore, be carried on in separate and particular localities. No single community needs to wait until the whole nation is moved. Any town can experience such a revival. It is **part**

of the nation; shares the guilt of the nation, and will share with the whole nation in its punishment. Every village has the same reason as the whole nation for confession and repentance. Every local community, moreover, has its own local and particular sins to confess and its own reformatory to accomplish. Under local leaders, therefore, and with the help of the Spirit of God, every community in the nation may, with entire propriety, inaugurate and carry forward a revival of national religion.

To this work, it seems to us, the friends of national Christianity in the United States are specifically called now and during the coming two years. The World's Conference at Portland, Oregon, ought to be primarily an effort in behalf of national religion, in this and in all nations. It ought to be preceded by the widest possible seed-sowing of the vital truths which produce in a nation "repentance toward God and faith toward our Lord Jesus Christ." And we ought to begin to reap the harvest from all the seed which has been sown during the past almost fifty years. This work of harvest and of seed sowing should go on simultaneously in every community, "that both he that soweth and he that reapeth may rejoice together." We have indicated lines of thought and prayer and effort which Christian patriots may well ponder and over which they will do well to consult together as we enter on the months which are most favorable for Christian activity.

The Christian Amendment; Why Important and Necessary.

The National Reform Association is laboring to secure such an amendment to the Constitution of the United States

as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion. The fundamental law of our nation should recognize God as the source of all authority, Jesus Christ as the Ruler of nations, and the Bible as the source of civil law. Why is this important and necessary?

Because the Constitution is wholly silent as to the authority of God. He is not even named in this remarkable document. The expression in the date, "In the year of our Lord," has no necessary moral significance. Again, such a recognition as that under consideration is necessary because the Constitution is our fundamental law. It is the arbiter in the field of legislation. Statute law is of no force if it is unconstitutional. Again, the Christian Amendment is necessary because the Constitution in its present form is constantly and widely teaching secularism in civil life, which is false in principle and destructive in its application. Moreover, our Constitution, as it now stands, is appealed to by the secularist to uphold him in his position and to further his purposes. The amendment, then, is essential to safeguard our present Christian features in civil life. We want to preserve them, and we need the protection of a proper recognition of God in the fundamental law.)

Such an addition to our highest law is absolutely essential as a basis for the settlement of the great moral issues constantly arising in our national life. How shall we settle effectively and permanently in the field of legislation the burning question of intemperance? How shall we settle the question of Sabbath legislation, of divorce, of morality in education, and other kindred issues? Not merely by the votes of the people, or by

decisions of courts, or juries, or legislators. There must be some moral standard to which appeal can be had.

What a constant uplift such a recognition of God would have in our nation's life! It would affect the executive, the judge, the legislator, the student of civil science, and the common people. It would be a warning to the ill-doer, and an encouragement to the righteous.

It would also be a beacon light to the world. How many new republics have been born since our national Constitution was adopted? Who knows how many of them might have been influenced in their fundamental legislation to have built more deeply on the solid rock of divine authority, had this great Western nation been more true to the Christ who made us great?

Finally, such a national recognition of Christ as the Ruler of nations is essential for His honor. This is no slight matter. It is of the deepest significance. It is of the greatest importance. He has purchased all authority in heaven and on earth by his death. Nations can in no wise be exempt. The moral personality of the State is as much under obligation to confess Christ as is every man. God intends that Christ shall be fully honored. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss ye the Son, lest He be angry." All kings are to fall down before Jesus, and all nations are to serve Him; and in the written Constitution of a nation, which represents its character, relationships, and purposes, it is clearly essential that for His own honor, as well as for our prosperity, He be recognized, who is the Prince of the kings of the earth.

T. H. A.

National Reformation Specially Significant for the United States.

What a nation is our! At a certain height the occupant of a balloon can look down and see the highways, and moving railroad trains, and cities, and woods, and lakes. He can hear the hum of industry and the voices of people below. If one could at some great height have a panoramic view and detailed comprehension of our whole country, what a sight he would behold! Locomotives would mark the lines of commerce up and down and across the land. Stately ships of commerce and of war would be entering and leaving our Atlantic and Pacific ports. Busy steamboats would mark with trails of foam our rivers and lakes. The hum of thousands of forges would reach the ear. Millions of children would be seen wending their way to school. College and church spires would appear everywhere. What a vast bee-hive of intelligence and energy! What a structure being wrought for years to come! Nearly a hundred million people with their homes, their business and their institutions forming a great and growing nation, with much room yet for expansion!

A nation's character and work mightily affect the people of whom it is composed. Hold, now, are we not getting the cart before the horse? Is it not true that the people make the nation and that the nation is what the people make it? Yes, to a certain extent; but it is also significantly true that the nation helps to make the man. Is not the nation's attitude toward the Sabbath affecting the individual citizen? Is not the nation's attitude toward the saloon in the present hour a menace to your boy? Does not the nation's attitude toward divorce

sadly demoralize the home? Is not the nation's degree of secularism in politics an improper educative influence in the lives of our youth? Our nation, with all its greatness and possibilities, is wrong in many respects, and this emphasizes the need for national reformation in our country.

It is well to dwell on not only what our country is, but on what it will become if it continues to develop. What shall we say of the day when 600,000,000 people may dwell in our borders? If we had as dense a population as France we would have, not including Alaska, and perhaps more recently acquired possessions, 555,000,000. If we had as many, in proportion to area, as Germany, we would have 658,000,000; or, as many as England and Wales, 1,452,000,000. When our large cities are much larger, when New York has 10,000,000 of people, when the Mississippi Valley has 200,000,000, when our great West shall be fully occupied, what will our government be doing for its people?

How quickly the movement of expansion began for the United States! How speedily the policy of isolation was left behind! We have stepped beyond our own doors. We cannot go back. Hawaii and Porto Rico and Guam and Luzon have increased our work and responsibility. What will the American flag mean for all those who live beneath its folds?

Also, our nation's influence on the world emphasizes the great need for national reforms at home and multiplies the opportunities and responsibilities of the worker for reform. Our influence in the world is vast and growing. It is enough to make one pause at the outlook. America holds much of the fu-

ture. Her influence may do much to turn the scale in the great world-conflict between right and wrong. Mr. Fletcher S. Brockman, of Shanghai, China, at the Young People's Missionary convention in Pittsburg, said in speaking of American influence in the East: "Throughout this entire region, whether one goes from Shanghai up to the shadows of the Himalayas, or to the borders of the Gobi Desert; or from Formosa to Northern Japan, he will find the picture of George Washington in the rooms of the college students and in the primers of little boys. He will hear Washington's name on the lips of every statesman. Washington has become the political idol of this half billion people." Of course, other nations have great influence in the world, but America's influence has grown much in recent years.

Now, here in our land is being fought a battle that affects the world. If righteousness prevails, if the Sabbath is protected in America, if morality triumphs in politics, if the laws concerning marriage, and temperance, and trusts, and public officials harmonize with Sinai and the Golden Rule, it will mean much for the world. If the battle goes the other way it will mean much in the other direction. What a field, then, for the work of National Reform! What a responsibility for the national reformer! Shall we meet this responsibility? Will we measure up to the needs of the place and the hour? Who knoweth whether we have come to the kingdom for such a time as this?

T. H. A.

The Logic of Anarchy.

We must abhor anarchy, most of all, for its logical conclusion in the moral kingdom. The argument of anarchy, as

stated by one of its fiercest champions, is expressed in this false syllogism:

"Crime is simply a breach of the law; if there were no laws there could be no crime; therefore, down with the laws!"

Suppose we apply that argument in domestic government: "The disobedience of the child is merely a breach of parental authority; if there were no parental authority there could be no such thing as filial disobedience; therefore, down with parental authority and all the love-laws of the home!"

And what is the result of this insane logic in the moral world? It would run something like this: "Sin is merely a breach of the world's moral law; if there were no moral law there could be no sin; therefore, down with the Ten Commandments and banish the thought of God from this material universe!"

Such is the real trend of anarchy, and in every land this heresy grows out of false education. How can the spirit of anarchy be subdued and exorcised? Only by the proper education of the immigrant. We must give instruction to the children of America and ground their education, more and more, in the moral nature. But we must not forget the training of the foreigner in the principles of Christian society. Very recently, in the bounds of the Greater Pittsburgh, we have witnessed anew the dire need of that fundamental training which is the only safeguard of the Republic.

Here comes an immigrant from one of the most despotic nations of Europe, bringing with him the ideas and prejudices born of tyranny and oppression, Government to him still means oppression, and society means forced inequality. **And therefore when the first strike is**

declared, or the first riot is precipitated, the event finds in this nature a twofold readiness. The Old World has left in him that bitter remembrance of tyranny which precludes the restraining reverence for authority, while the New World has given him only a certain groping spirit of independence; a spirit of license rather than of liberty. The Old World looks in at the window of malice and whispers: "Now is your chance! Revenge your old wrongs; claim your inheritance in the estates of humanity; down with the tyrants." The New World looks in at the door of ambition and cries: "You are now in the land of liberty! And liberty means equality; and equality means prosperity; and prosperity means luxury! Therefore, if you do not immediately get an office and a palace and a retinue of servants, with all the social perquisites of wealth and power, then something is surely wrong; somebody is cheating; down; down with the oppressors!"

The only remedy for the false logic of anarchy and for all the zig-zag reasoning which looks in that direction, is the education of the foreigner as well as of the native American in the fundamentals of Christian civilization. L. E. D.

Social Science and Political Sovereignty.

The following criticism of the editorial article last month on "Biblical Sociology" has been received from W. S. Varnum, of Seattle:

"Sociology cannot account for the political nature of man . . . for the formation of civil society and the existence of political sovereignty. Political science no longer claims to

trace sovereignty back to its source.

"Assuming that this is a true statement of a fact, it appears to me to be vastly to the credit of modern science and but shows a most becoming modesty in view of the evident limitations of the human mind. Was it not Herbert Spencer who said and proved that fundamental scientific and religious ideas are alike incomprehensible to man in his present plane of evolution! All explanations of phenomena must, in the nature of things, be merely proximate. It is not necessary to know the 'source' of sovereignty before we recognize the fact and submit to the exercise of the functions of government, or pay the penalty. And when our own Government sought for a basis and justification of its act in casting off allegiance to another, it did so on the ground that sovereignty rests with the people who are to be 'governed.' Only the theologian pretends to give a final solution of social or scientific phenomena, and his so-called explanation is but a mere assumption, unproved and, apparently, unprovable.

"The Theist looks at the visible universe and says that God created it. The atheist beholds the same identical phenomena and concludes that it is eternal in essence or that it is the work of nature. In either case a word is used to explain what finite minds cannot grasp. It is an algebraic symbol to represent the unknown.

"It is, at last 'conceded that there is no such thing as a Biblical geology or astronomy,' but so it was not in my boyhood, but it seems to be hoped that a way may yet be found to bind the growing science of sociology to the chariot wheels of the traditions of a long dead and nearly forgotten past. It will not do. All the phenomena of life and the material and social universe seem to be included in the all-embracing sway of the law of evolution, and the evidence to prove it beyond the possibility of a doubt is accumulating like a snowball rolling down the moun-

tain side. The only permanent thing is change!

"In another century or less, it is more than probable that the Christian Statesman will be apologizing for the present shortsightedness of the Church, and attempting to show that evolution, while universal, is, in fact, God's method of creating the universe, visible and invisible. However, we shall never know the truth of the statement, though it may be the fact. In the meantime, the Christian Statesman is wholly within its rights in contending for the verity of its own particular guess at the riddle of existence, but let it never be forgotten that it is merely a 'guess.'"

Certain statements in this criticism call for a reply:

I. Its tone is thoroughly unscientific, although written in scientific phraseology. Scientists themselves have drawn certain boundary lines, definitely limiting the field of their operations. They deny to themselves the right to go back to the origin of things and to attempt to tell when and how the material universe began. They take the universe as a fact and attempt to explain the processes that have been and still are going on. Evolution is the name by which these processes are designated. In the very nature of the case, evolution cannot account for the origin of things. Scientists, therefore, maintain that they have nothing to do with that problem, not because it cannot be solved, but because science has not the data necessary for its solution. No man has the right to say in the name of science that it cannot be solved. Science is not the only branch of knowledge there is. That man is unscientific who declare that the solution of the problem reached by other than scien-

tific methods is a mere "guess" or "assumption." Scientists are commendably modest when they admit or claim that science, as they define it, cannot account for the origin of things, but they become offensively proud and arrogant when they claim that science thus limited covers the whole field of the knowable, and that, therefore, the origin of things cannot be known. Such claims are not scientific.

2. Our critic is wrong when he declares that "only the theologian pretends to give a final solution of social or scientific phenomena." Professor Giddings claims that "sociology is an attempt to account for the origin, growth, structure and activities of society by the operation of physical, vital and psychical causes working together in a process of evolution." Let it be observed that it proposes to account for the very origin of society, as well as its growth, structure and activities. And it proposes to do this by the operation of certain forces working together in a process of evolution. His contention is that human society is evolved from animal society, and he is quite dogmatic in this contention. The truth is that the whole process of evolution is very imperfectly understood. To explain it by the term "natural selection," as has often been done, is merely to introduce another expression for the unknown quantity. Scientists who use due caution in making their claims admit all this, but there are many of them who are not overburdened with either modesty or caution, and who claim that "creation" is a myth and that evolution accounts for everything, even the beginning of the universe with all its forces. But this discussion has to do especially with

the nature and origin of political sovereignty. Scientists have become quite dogmatic on this point. Professor Small, of the University of Chicago, says that "the word sovereignty is merely an abstract substitute for the men by whom, in a given case, other men consent to be ruled, and for the terms under which the rule is accepted. 'Sovereignty' is merely a general symbol for certain of the more or less temporary adjustments which men make with one another." (The Meaning of Social Science, p. 109.) Professor Small is here attempting to give a final solution of a certain important social phenomenon. His solution is nothing more nor less than the old and exploded social compact theory of the State. It bases all governmental authority on consent. The consent of the governed will account for the existence of forms of government, and for the fact that certain men are in office, but it will not account for the fact of government clothed with certain prerogatives, and especially that of political sovereignty. Mere consent may be withheld or withdrawn; then what becomes of sovereignty if it is founded on consent only?

3. Over against our critic's unscientific statement that our explanation of the origin of society and of political sovereignty is only a "guess," we place the statement that both Scripture, philosophy and science properly so-called, unite in tracing them to a divine source. Thus far in this discussion the term "science" has been used in its popular sense. But it is time a protest were presented against its use to denote mere guesses at truth, or truth within a certain narrow sphere. It denotes properly the things we know.

To use it, therefore, to denote nothing else than a description of certain processes in nature is to narrow its application beyond all reason. Theology itself is a science. The theologian has better proof for his beliefs as to the origin of man, of human society, of civil government, of political sovereignty, that the natural scientist has for his theory of evolution. As a complete explanation, not merely of the origin of things, but of the processes going on in the natural and social spheres, evolution is a failure. Scientists claim that everything that comes to pass is an evolution from within, not a creation from without. All that is, therefore, must have existed in embryo in our anthropoid ancestors and in their ancestors in the descending scale back to the lowest forms of life. To say the least, this is a bold assumption. It is mere theory. It can never be proved. It is wholly an unwarranted theory. It is in conflict with facts. The Christian philosopher, scientist and theologian refuses to be blinded by the arrogant claims of materialistic scientists. He holds that there is a wide field of definite, certain knowledge to which the materialistic scientist is a stranger. He sees at least as much evidence of the working of a Power superior to nature, superior to men and to nations, as he does of a power within nature and within human society whereby the processes of evolution are carried on. He sees in the history of the rise and fall of nations in the past, in the progress of the world since the dawn of the Christian era, in the contrasts between the Christian and non-Christian portions of the world, far stronger proof of the

existence, of the working of a Power external to nature and society than he does of the operation of an internal power which sustains no connection with the divine.

We refuse to be impaled on either horn of the scientists' dilemma which says, "Either a work of creation wholly from without, or wholly a process of evolution from within." It is both. Passing by, for the present, the origin of the material world and of the human family, we claim in the name of true philosophy and real science to say nothing about Christian theology, that human society had a beginning, that political sovereignty is something real. Government must be founded either on force, or consent, or on the will of God. If it is founded on force, it is tyranny and has no right to exist. If it is founded on assent, it is a rope of sand, or a ribbon of cloud, and may be at any moment dissolved. If it is founded on the will of God, it not only has the right to be, but is under law to use that right in a righteous manner.

Our critic protests against binding the new science of sociology to the chariot wheels of tradition or the faith of the past. But, as is shown above, sociologists have transgressed the boundaries fixed by scientists themselves, and have undertaken to tell us the origin of political sovereignty. They must either confine themselves to mere description of social phenomena and let the question of origins alone, or they must allow philosophers and theologians the right to trace things, even in the name of science, to a divine origin.

Contributed Articles.

Mohammedanism and National Life.*

BY REV. J. VAN ESS,
Missionary in Arabia.

What has that to do with this Conference? This much: There is a religion which has permeated every fiber of the nations which come under its sway. Why does not the Christian religion do the same? That is the question. This Conference has declared five principles as the basis of its actions and has outlined a program of action which aims to accomplish eleven results.

It may be an ungracious thing to say, but it is nevertheless true that Islam anticipated these principles and attained these results—*mutatis mutandis*, one thousand years ago.

Our first principle is that nations are moral beings and are accountable to God.

Islam is a theocracy, "Allah Akbar,"—God is great,—five times a day calls 200,000,000 Moslems to prayer, from the Philippines to Morocco. Not the capital of any country, but the House of God at Mecca is the cynosure of their eyes and hearts and precedes in importance all other considerations. Five times a day prince and pauper prostrate themselves to the same level before Deity.

Our second principle is the governorship and authority of Jesus Christ.

The life and words of Mohammed are the criterion of all their actions. He is the paragon of all virtues. His method of slicing a watermelon is of more weight to millions than the hygienic diet of our best physicians.

Our third principle is that the law of God has a definite application to nations and governments.

The Koran is the last court of appeal, the basis of all authoritative legislation.

Our fourth principle is the duty of acknowledging and professing the foregoing principles.

All Orientals are pre-eminently religious, but the Moslem is obtrusively so. The fez proclaims his faith under the British flag and in Indian government offices, and the clipped mustache declares his belief in far-away China. In Java and the Sudan, in Siberia and Hanan land he makes no secret of his convictions. And so deep-rooted is this trait that Moslems cannot understand the adherent of another religion not doing the same. If you will allow me, I will relate a short incident illustrative of the fact. A few years ago I was making a missionary tour in the marches of Mesopotamia. The country was wild and the marsh wilder still. One evening I was forced to take shelter in the hut of one of the chiefs of these Maoan. After I had entered and the door had been securely closed, the chief, a long-haired, half naked savage, quietly laid a dagger before him and said to me: "Christian, repeat the Moslem creed," and I replied, "I cannot, for I am a Christian." And he said: "Think not, O Christian, that I fear the white man's wrath. Fifty years the Turk has tried to dislodge the Maoan, but our marshes are mightier than his guns. I can stab you to the heart and fling you into the reeds, and who will know? Say the creed." And I said: "You can kill my body, but you

*Report read at World's Christian Citizenship Conference, Philadelphia, Nov. 16-20, 1910.

cannot touch my soul. I will ask you one question. In my country there are no Moslems. If you were there alone and I pointed a rifle at your breast, would you become a Christian?" And he said: "Never!" "Then," said I, "I will never say your creed." And he shook his shaggy head and said: "Christian, go in peace; not a hair of your head shall fall."

We hear much of Pan-Islam. I do not hesitate to say that I believe that the Pan-Islamic movement receives its impulse from the spectacle of the dividedness of Christians and Christian nations,—and that representatives of Christian nations have oftentimes in the past, by catering to Moslems, incurred only their pity and disgust. I do not say it in the spirit of a religious demagogue, but only to illustrate the point, that only a few months ago a Turkish officer said to me before a large gathering of Arabs and Turks: "Tell all your missionaries not to attempt to convince us of the Trinity until you have convinced your own President." Personal convictions on certain points may not have much to do with politics in this country, but I could invite any and all of you to stand where I stood that night and hear the jeers at my expense, and you would perhaps agree that sometimes personal convictions on certain points cut the ground under the feet of the soldiers at the front. You may interpret the incident as you like, and have your own theory on the subject, but it is a "condition and not a theory that confronts" me, and that condition is a hard and stubborn fact.

Hiding one's light under a bushel is not a shining Moslem trait.

Our fifth principle is that these principles should be taught to our prospective citizens.

From the days of Khalid, "the sword of God," down the ages, the watchword of Islamitic nations has been, not "Honi soit mel y pense," not yet "State sovereignty and national union," nor yet "Ich dien," but "There is no God but Allah, and Mohammed is his prophet."

It was the *sine qua non* of the individual's, as well as the nation's entrance into the great brotherhood of Islam. To enter it was life and security; to deny it was death or tribute. At weddings, at funerals, in battles, at feasts, sultan and slave sing it; scream, groan it; gurgle it.

And what have been the results? *Mutatis mutandis* again, the same results at which we aim.

First, Propaganda.

"One hundred years after Mohammed's death his followers were masters of an empire greater than Rome at the zenith of her power. Two hundred years after the Hegira Mohammed's name was proclaimed on thousands of minarets, from the pillars of Hercules to the Pacific; from N. Turkestan to Ceylon." Tercener. To-day one-seventh of the population of the globe are Mohammedans.

The Laymen's Movement is as old as Islam. A Moslem merchant is a missionary for his faith, whether he sells rice by the handful in the bazaar, or whether he sells pearls by the handful in Bombay or Colombo. There is to-day within Islam a secret body, modeled after the Jesuits, and sworn to absolute obedience, whose only object is to instill revulsion for the Christian religion and rule, and to propagate the tenets of Islam. I have met Seuonsi agents in the guise of dervishes in the plains of Arabia and in the guise of French-speaking Morocco merchants in a French mail steamer in the Indian Ocean.

Our second object is the upholding of national authority.

In other words, esprit d' corps.

Mohammed V. is Sultan of Turkey and Assuit is constitutional monarch of 38,000,000 Ottomans,—but as Caliph he is the acknowledged head of more than 200,000,000 Moslems. In 1898 all Moslems prayed that America might defeat Spain, not because of any predilection for America, but because they remembered that Spain had repelled the Moors in the fifteenth century.

At the time of the Amenian massacres the Sumatra Moslems twitted the Dutch on the importance of the Christian rulers before the Rajah of Stamboul. The recent downfall of the Hamidian regime in Turkey became legal in the eyes of Moslems only when the sheikh of Islam had signed the feteve.

Our third object is the purity and sanctity of family life.

I am not an apologist for Islam; I loathe it; but I love the Moslem, and I think we must be fair enough to admit that a stream can scarcely rise higher than its source. Divorce and polygamy are part and parcel of the life of the Islam, but it is also true that many Moslems are better than their prophet in that respect. As far as I have had occasion to observe in Arabia and S. E. Turkey, the laws of inheritance are respected and the rights of widows and orphans commendably safeguarded,—of Moslems, I mean.

Apologists for Islam claim that the veil and purdah are not contemporaneous with the rise of the faith.

Our fourth object is Public Education.

Illiteracy is to-day the rule in countries dominated by Mohammedanism,

but I remember that the Arabs guarded the arts and sciences while Christendom lay in darkness. The golden age of the Abbassi Caliphs of Bagdad, the history of Cordova, and the Moguls need but to recall the fact that Islam has witnessed literary revivals under its sway. Whether the Koran or the Imaus choked the Mutazilas is an open question. At any rate it is patent that the Koran is and always has been the text-book in Moslem schools,—and apparently has been strong enough to drive the Bible out of Khartoum College, which some still very inappropriately, call Gordon Memorial College. The history of the Janissaries and the purchase and adoption by Moslems of thousands of heathen Chinese famine children for the purpose of training them in the faith, are samples of Mohammedan activity along the lines of religious connections.

Our fifth object is the Sanctification of the Lord's Day.

Friday is a legal holiday in all Moslem lands, and the mosques are on that day as crowded with as representative a class of Moslems as our churches could boast of on a Sabbath, with, I think, not so much of denominational distinction or rivalry. The Christian Sabbath in Egypt certainly until very recently, according to Dr. A. Watson, of Cairo, had no application to Christian clerks in the employ of the Khedivial government. The observance of Ramadhan, the fast month, although lax enough to excite the apprehension of the mullahs, can, as far as self-denial is concerned, stand comparison with the observance of Lent in some quarters. And the Moslem's public and incessant prayer, everywhere and always, is a phenomenon the absence of which in

Christendom we cannot account for simply by saying that it is Pharisaical,—or performed through a desire of obtaining merit. The latter is certainly the Moslem's motive. We regard prayer as the evidence of a Christ-like life. But should not our performance of prayer be proportionately higher and truer as our incentive is greater? Every Turkish gunboat has its chaplain; every regiment as well.

Our sixth object is the election of righteous men to civil office.

The Moslem is, in his political activity, certainly a stand-patter on the platform of his creed, as witness the last Turkish parliamentary elections.

Our seventh object is the abolition of war.

Islam owes its spread to a large extent to the sword. Some mediaeval Christianity does likewise. Mohammed sanctioned it and religious warfare is practically, though not technically, a pillar of the faith. Yet only a few years ago upon the occasion of the Turko-Grecian frontier dispute at Wazna, muftis from both sides forbade a war between brethren of the same faith. Should not peace be an ideal easier of attainment than war? And Islam chose and realized the harder. Why cannot we realize the easier?

Our eighth object is to instill reverence for God's name and to suppress profanity.

Profanity is a shockingly common Moslem vice. How much of it is due to their predominating religious propensities it is hard to say. Yet there are Moslem oaths which none dare break. The Federation of Catholic Societies, meeting last week at New Orleans, introduced a resolution looking toward the enact-

ment of a law forbidding, I believe, the use of the United States mails for any literature defaming God or Jesus Christ.

Such a law, with Mohammed's name for Christ's, of course, has long been in force in Turkey, and when the censorship was removed in 1908, the law was reiterated as of binding force.

Our ninth object is efficient dealing with crime and criminals.

The days of the Caliph Omar are quoted with approval by Christian historians as models of justice for that time. And to-day Kenweit, on the Persian Gulf, ruled by a Moslem sheikh, and according to Koranic law, is the best governed place on the whole littoral.

Last year, in the city of Busrah, Turkish Arabia, single-handed and alone, I succeeded in almost suppressing the liquor traffic by appealing to the governor-general, a Moslem and a Turk, on the ground of the Word of God and the to him authoritative Koran. His excellency's first and only objection was: "What will the Christian nations say, if we thus curtail the revenue for the payment of the Ottoman Debt?"

Personal consistency, that is the crux of the whole matter. If consistency consists in an observance of outward ceremony, the Moslem is generally speaking consistent. Remember, of course, that the light that is in him is darkness.

Now, then, to come back to the original proposition. Islam one thousand years ago attained from its point of view the results at which to-day we still are aiming. Were those results, being as they are, of the earth earthy, easier to attain than ours are? Not much, I think,—and even so, isn't our God mightier than Allah, and Jesus Christ more potent than Mohammed?

Islam is totally unfit for mankind in this world and in the next, but Islam is virile and has done much of what it set out to do. It has reached the individual and has made him first, last and all the time, a Mohammedan. And thus it has reached the nation.

What is the secret of the power of Islam? Nine-tenths of you will say, "The sword." But we may well say with Carlyle, "Whence the sword?" Whence that backbone of conviction, whence that fiery zeal that stopped at nothing and carried a trembling Christendom before it? The answer is threefold:

- (a) The short and simple creed.
- (b) Their fatalism.
- (c) The example of Mohammed himself.

What shall we do? Imitate them? No! For imitation is the sincerest flattery. But let me tell you that Mohammed stole the Church's thunder while the Church slept,—for Islam is in origin a reaction against or a revulsion from the corrupt sixth century Christianity, and in respect to zeal, at least, a return to Apostolic days. No, by doing as Moslems do, we do not imitate them; we simply go back to our own rightful heritage. What is it?

- (a) A simple and trenchant faith in the fundamentals of the religion of God in Christ.

Let us get together in what we believe and not let our Christianity consist only of what we do not believe.

- (b) Kismet is the Moslem's object.

Let God's glory be our own.

Mohammed is his example. Let Christ be ours,—in every thought and

word and deed. What is the matter with Christianity? Nothing! The matter is with the Christian.

Local Option.

BY J. R. WYLIE,

Denver, Colorado.

Local option may be defined as a right of choice by ballot, conferred upon a community of citizens, by the supreme power of the state.

This "right of choice" becomes a legislative act to make lawful the thing chosen by said community of citizens.

Hence, a question arises: Can the state delegate to its citizens the power of legislation to enact even a good law? Or if it prove a bad one, shall it continue in force because it is the will of the people?

A case in point came up in Denver, when the council passed an ordinance giving citizens of a block the right to determine where new buildings should be erected as to the lot line. The court decided this to be a legislative act not to be delegated to private citizens, and, therefore, unconstitutional under representative form of government.

The will or whim of the people of any locality cannot be transformed into law, especially if such law affects the whole state alike.

The "will of the people" of a whole state, or of the entire nation, is subject to review by the courts, and, if it does not conform to the constitution, or the original bond of union, to which all have sworn allegiance, it is pronounced null and void.

The grading of a street or the construction of a road may possibly be left in safety to the people directly in-

terested, but the traffic in liquor, gambling, social evil, theft, murder, Sabbath laws, marriage, divorce—in short, the Ten Commandments—are not local questions. They should not be decided pro and con even by the states, but are purely national questions in their scope and influence. We maintain, therefore, that a new constitution should be adopted taking these and other like issues (as in the case of slavery), out of the power of the state and placing them under the jurisdiction of the legislative, judicial and executive departments of our National Government.

We have under the American flag some fifty separate governments, almost independent of each other and of the national dominion, legislating on the most vital issues that affect our national life. These often quarrel among themselves and with the powers at Washington whenever the latter attempt to curb their rapacity for doing as they please.

Let us glance at the practical working of these great moral questions when committed to the states.

Slavery was considered a local question in the forties and tested as such in Kansas in the fifties, but this scheme of the politicians at Washington to shirk responsibility for the great crime and throw the issue into local strife utterly failed.

To-day the states handle the liquor question in a similar way by farming out the job to scores of communities which play fast and loose with the strongest giant corporation on the globe. Of course, failure is inevitable, and drink per capita is on the increase. Just as well commit the regulation of the Union Pacific Railway to the

towns through which it passes from Omaha to San Francisco.

Marriage and divorce are even more local than irrigation. Denver courts divorce man and wife on a dozen causes, but enjoin them not to marry within a year. At the same time one, or both, parties have other affiances, take the evening train for Cheyenne, marry and return to the city next day. Contempt of court? Why, no! Not legally so, since each state is bound to recognize the acts of another in a small deal between free lovers.

Again, a criminal act is committed in Colorado and the guilty party flees to Nebraska. Extradition must be resorted to with as much red tape as though the culprit had taken refuge in the jungle of Africa.

Another method for punishing criminals is to give them twenty-four hours to leave the state to save the cost of prosecution. Thus we exchange our hobos for those of other states.

Professional men passing over the dead line between states lose their standing, though they may hold diplomas from the most distinguished institutions in the country. The rivalry between the states' west and east may yet require such men to take out naturalization papers.

I was born in Ohio, but raised and educated in Iowa. I must keep secret the place of my birth, else I will be impressed into the "Ohio Club," to associate with folks unheard of before. The too-common expression, "I am a citizen of South Carolina," was one of the causes of the Civil War.

The "man without a country" is the one chained to a locality where all his selfish interests lie.

As an American citizen, I oppose states' rights to control national questions. Our government is too complicated; laws and decisions of courts are so numerous that the most astute lawyer cannot keep track of them; and what of the private citizen, bewildered in a mass of rubbish trumped up at law by fifty legislatures.

The interests of the people of Kansas and Nebraska are identical; why should they be divided into two states? Is not Texas as well governed as Rhode Island? We are one people, knit together by the telephone, telegraph, good roads and steel rails.

Let us have a uniform system of government to fit our time.

Our Young People

Hamlet—On Church Finances.

"To pledge or not to pledge:
That is the question
Whether 'tis nobler in a man
To take the gospel free and let another foot the bill,
Or to sign a pledge and help to pay
the church expenses.
To give, to pay—aye, there's the rub—
to pay,
When on the free-pew plan a man may
have a sitting free,
And take the gospel, too,
As though he paid,
And no one wiser be,
Except the church committee, who—
Most honorable men—can keep it secret.
To err is human; human, too, to buy
at cheaper rate.
I'll take the gospel so,
For others do the same—a common
rule,
I'm wise; I'll wait, not work;
I'll pray, not pay; and let the others
foot the bills,
And so with me the gospel's free, you
see."

(With Apologies to Shakespeare.)

—*Unidentified.*

Just His Own.

It was a chuckle of intense satisfaction that was heard, as Mr. Jonas Strong stepped from his place of business to the shining car that stood before the door.

"Good morning, Brother Strong, you seem to be happy this morning."

"Good morning, Doctor; yes, I have cause to be happy."

"How's that? Something special turned up? Let me rejoice with you."

"Yes, I'll tell you about it. Get in; I'm going out beyond the parsonage, to look after some property I have there. The ride will be fine this morning."

They were soon seated, and the auto moved slowly down the avenue.

Resuming their conversation, Mr. Strong said: "A couple of years ago, a boyhood friend, who had gone wrong and drifted out into the West, wrote me of a very promising 'lead' he had struck; but his money was gone, and as yet he did not think best to make public his 'find.' Would I not 'grub stake' him \$500, for a fourth of the output of his mine, and take chances?"

"I knew, in spite of his wandering, that there was good material in the

fellow, so I sent the money, and soon heard encouraging things regarding my venture. Then came word that Jim had taken the fever and died.

"His mine had been willed to his mother and others, but was not being worked.

"However, to make the story short, one day I received an offer of \$10,000 for my fourth interest. I investigated, found it a valuable mine; offered my interest for \$20,000, and have just closed the deal. All this from 'grubstaking' a poor fellow who was down.

"Yes, I'm feeling pretty fine this morning. Wife and I have great plans for the future.

"According to your sermon of yesterday, Doctor, one-tenth of this should be devoted to charitable and benevolent enterprises. Two thousand dollars would look pretty good to our church just now, wouldn't it? But then" (without waiting for a reply, he continued) "I fail to see the merits of your claim. If the earth is the Lord's and the fulness thereof, I think he need not depend upon me, or anyone else, to finance His work. However, I'll raise my yearly subscription very materially."

Brother Strong was very talkative this morning; fairly intoxicated with joy—'twas written all over his face.

But the minister was burdened, and seemed willing to let his companion carry on the principal part of the conversation. His church, while comparatively wealthy, seemed hardly willing to provide for its financial obligations, and his work was greatly retarded by this condition. The official board had recently voted to ask the "ladies" to give a supper or social to

raise money for the janitor's salary.

The sermon of the day before had come from the heart, having been made a matter of prayer and study. His subject, "The Tithe," had been presented with force, and in the fear of God; and this was "blue Monday"—an experience not uncommon to every pastor who has driven home truths that in many instances would not be well taken, even though prompted by intense love for the church and for God.

At the crossing just ahead stood an elderly lady, waiting. Her form was stooped, and told of years of toil; her face was radiant; she had recognized her pastor. She waived her hand and the car stopped. "Auntie" Dale hobbled to its side and began:

"Dr. Burt, I was just going out to see you, and I'm glad I'm spared the trip. I'm going into the country this evening, to be gone some time. I want to hand you the rest of my 'tithe.' I was glad for your sermon yesterday, it just suited me. The Lord has kindly helped me, and provided. The children and I have earned a little more than \$525 this year. I've given part to the church stewards and some to the poor, and now the balance, with \$10 for good measure, you apply on the benevolences of the church. I want to help reach out; besides, it's just His own. God bless you, Doctor; I wish I could give \$2,000 instead of \$60. Good morning to you."

As she turned away they heard her softly sing, "There is sunshine in my soul to-day"—and a ray of that sunshine shot deep into the pastor's soul. The language of the song was the language of the soul, and he understood. She was rich in spiritual graces.

"That's quite a gift for her, I'd think, Doctor," said Jonas Strong, as they proceeded on their way.

"Not a gift. She said, 'Just His own,'" was the modest reply.

The car stopped, and the minister alighted, "Thank you, Brother Strong, I've enjoyed the ride. Good morning to you!"

The car sped on, and Jonas Strong mused:

"'Just His own;' 'the tithe,' one-tenth. Strange how stupid some people are: That woman really enjoyed giving money that she actually needs for necessities—\$60—to her church and charity. Well, it doesn't concern me. I wish there were more like her, however, because her money goes as far as anyone's. I wonder what made her sing, 'There is sunshine,' etc. Perhaps she was just a bit pretentious this morning. I'll dismiss the matter from my mind. I think I'll give an extra \$50; this, with the \$100 subscribed, and the outside demands that come to every business man, is enough for anyone to give."

Having reached his destination, and attended to his business, he started home; going back a different route. The day was an ideal one in June, and the world seemed glad. He sped across the city and far out into the country. The hum of the machine was restful; but, somehow it seemed to mark the time of the song sung by Auntie Dale: "There is sunshine, blessed sunshine." Fast or slow it almost spoke the words.

His mind went back over yesterday's sermon. "What was the method used in the support of the early church? No doubt it was by giving;

but these offerings had nothing to do with the old Jewish law. The government in the old time was a theocracy, and the tithe included the land tax, etc.; yet when Christ lived He taught that the giving of the tithe to the Lord ought to be practiced (Luke 11:42), though at this time all the Jews paid tribute to Caesar. When then, was the tithe obligation released? Christ said, 'I came, not to destroy the law, but to help you to fulfill it.'"

Well, it might be all right for the wage-earner, or upon a small scale; but, when it involves thousands of dollars, it's different. Still the widow and her three children have a mere pittance left, and you would have \$18,000. Which is most like the Christ sacrifice, "Go, thou, and do likewise."

Thus he reasoned and argued with himself, only to sink deeper and deeper into the sand of truth.

As he entered the city he saw something before him in the road. It looked like a purse, so he stopped and picked it up. It contained only a card, with a name upon it, and a Scripture reference: "Will a man rob God? Yet ye have robbed me. But ye say, 'Wherein have we robbed thee?' In tithes and offerings." Replacing the contents in the purse, he mumbled, "Some Leaguer or Endeavorer, no doubt;" but his mind held the reference.

Just as he was about to enter his machine he heard a voice coming from the little unpainted cottage by the roadside. On the porch, bending over the washer, was the stooped form of a washerman—"There is sunshine in my soul to-day." It was Auntie Dale. True to his manhood, he raised his hat, as their eyes met, and as he re-

sumed his journey he marveled: \$60 from such a home; unusual, surely.

Dinner was waiting when he arrived home, and after the meal with his wife, they reviewed the event of their recent success, and thanked the day upon which this \$500 was invested.

"By the way, husband, Sister S— was here this morning. She said the ladies are to give a 'sock social' to raise the janitor's pay. She said that the official board had invited them to do something.

"She's an active body, but I hardly think I'd send for her to pray for me, if I thought I needed praying for. My, how she did talk. She said: 'You know some kin pray, an' some kin sing, an' some kin do this an' some that, an' I'm willing to do what I kin.'

"Husband, it seems almost sacrilegious to think of such methods. Think of a church with so much wealth represented in its membership resorting to such means. Well, she had heard of our recent 'strike' and came to ask if we wouldn't furnish the socks for the social. She thought it would cost about \$12. Though it goes directly against my sense of propriety, let alone my sense of piety, I said I'd do it. However, I said I'd have nothing more to do with the affair. She thanked me 'ever so much,' and tripped away as happy as a lark.

"And now, Mr. Steward" (addressing her husband) "how many socks will you buy? Do you want them filled with pie or ice cream? It's a great scheme; I think I'll try to pay Dinah off.

"If I were to organize a church I'd arrange that the membership vow included an obligation for each member to pay a certain per cent. of income.

Perhaps I wouldn't have a large membership to start with, but it would win out, because it would appeal to many honest hearts. I've noticed, that while crowds come to these 'affairs,' the regular services of worship are meagerly attended. Even those who are most enthusiastic over the supper find it almost impossible to get out Sunday morning, and prayer meeting is out of the question."

A day of two later as Jonas Strong was seated at his desk, he was approached by Brother Jenkins, the church janitor.

"Could he spare a moment?"

"Certainly; have a chair. What can I do for you?"

"Well, I'm about to lose my team because I can't raise money. You know, wife has been so very sick, since we lost our little girl, Mamie, and I've been trying my best to pay the doctor and the funeral expenses, and hiring the house work done. Work has been a little slow, and I've run behind each week. I'll have a little money soon, about \$50; due me for janitor work. The ladies are going to raise it. What I want is to ask you if you'd mind forwarding this amount, and as soon as I'm paid I'll settle with you."

"Certainly I'll do that; it will only be for a day or two. I think they are going to have a social Friday evening. I'm glad to do this for you, brother."

Taking his check book he writes a check for the amount, and as he hands it to the janitor he notes a bit of moisture start from his eye, though hastily brushed away. With trembling voice the janitor said, as he took the check, "Thank you, sir!" He then walked rapidly toward the bank.

"Poor fellow; he's a hard worker, and honest; ought to get along. Pity the church hasn't paid him. Who knows but what it might have been the means of saving his little girl's life. Sweet child she was. I understand that the doctor was called too late."

"Should have been paid long ago. Who should pay it?" If all were like that told Auntie Dale—"Not a gift; just His own." His own.

The twilight settled soothingly upon the earth, and with it came the spirit of meditation.

Jonas Strong was an honest, fair-minded man; a lover of truth. And truth, once breaking upon his vision, was never banished. Seated alone this evening, how naturally his thoughts turn to the subject that has so persistently presented itself to him, and he reasoned somewhat after this fashion:

"If God in His marvelous plan expected man to work with Him, and share with Him the glories of the heavenly kingdom, would He not also provide for the finances necessary to carry on such work. Any fairly intelligent business man would do this much. Would God do less? Would he? If in His plans such a provision was made, according to His Word, what is that plan? ('Bring ye all the tithes into the storehouse,' etc. (Mal. 3-10). Where in God's Word are modern methods of raising money mentioned? 'Ye have made My house a den of thieves' (Mark 11:15-17), 'robbed God of the tithe.'")

"Why is the tithe the only fair method of church support? It gives the poor widow as fair a chance as the wealthiest financier. Her one dollar is exact-

ly the same proportion as her neighbor's ten dollars.

"Why does not the modern church appeal more to business men? Because of her financial methods and rating, and support. A proposition that is not worthy of outright support isn't worthy of consideration. The business man is not even friendly to church fairs, suppers, bazaars or beggary. The church has lost him until she gets on a business basis.

"What if this ad should appear in the morning paper:

"'Sock Social To-night
at

First National Bank.

"'Proceeds to be applied on the
salaries of employees
of the bank.'

"There would be a run on that bank before noon.

"The church that follows the same procedure loses its vital spiritual force in any community. Yet, many times the church, the Bride of the Son of God, is adorned in attire purchased by just such money.

"Jones Strong, you know this is not business; and more, you know it is a downright shame and outrage; an insult to God and Christ and the Church. And at the coming of the Bridegroom you'll hang your head with shame. Do you wonder that He tarries? That His kingdom is not set up in the hearts of men?"

For the first time in years Brother Strong went on his knees before God; and like Jacob of old, he wrestled mightily with the angel of the Lord. The city had long been dark when he arose, the dew had fallen upon the vine beside him, the dome of heaven was bedecked as with a million diamonds, re-

flecting the joy of his soul; for he had seen God face to face. He had found his Peniel, and the altar erected there was of gold. As the sweet savor of incense floated skyward, behold, the windows of heaven were opened and a

blessing was poured out, such as he was not able to contain. Jonas Strong clearly understood: "Not a gift, just His own;" and there was "sunshine in his soul."

—A. E. Peterson, in *Christian Witness*.

The National Reform Movement.

Items of News.

SECRETARY J. R. WYLIE continues to labor with success in Pennsylvania.

WATCH the next issue for the date and place of the Illinois State Convention. It is probable, though not certain, that it will be held in Chicago the last of October or the very first of November.

REV. J. A. COSBY, upon his return from Europe and the Continent, addressed briefly the national convention of the Young People's Christian Union in Baltimore in behalf of the World's Christian Citizenship Conference.

A LETTER from Dr. H. C. Minton, who is abroad in the interests of the World's Conference, states that he is greatly encouraged in the success with which he is meeting. See "The World Conference" elsewhere for particulars.

THE REV. C. G. Sterling, Indiana State Secretary, is working in Ohio this month of September in the interests of the Ohio State Convention. He was ten days at Winona Lake working in connection with the Christian Citizenship Institute.

At the close of the Christian Citizenship Institute at Winona Lake a meeting of the Indiana State Executive Committee was held at which State officers for the ensuing year were elected. The names and addresses of these will appear in our next issue.

THE meetings at Winona Lake this year at the Christian Citizenship Institute were greatly enlivened by the singing of Miss Bessie Wylie, the daughter of the managing editor of THE CHRISTIAN STATESMAN. She led frequently in the singing of patriotic songs,

such as "America" and "The Star Spangled Banner."

THE General Superintendent delivered an address at the Winona Bible Conference, August 22, on "America for Christ." Judging from the interest awakened the address was worth while. The large maps on "The Bible in the Schools" and "Divorce" were used to illustrate the address in part. These maps are the property of the National Reform Association.

THE REV. J. S. McGAW, National Field Secretary, has been engaged in Chautauqua work the month of August. Of his work at the Cambridge, Ohio, Chautauqua, where he preached, lectured and conducted the exercises at the Bible hour daily, the manager wrote of his work to the general superintendent in the following words: "I wish to express our great appreciation of your Mr. McGaw. We have had the most successful Bible hour in the history of our Chautauqua. Mr. McGaw gave entire satisfaction and his audiences grew from day to day. He is a man of great spiritual power and has a living message for the people and knew how to express it. He occupied one of the most important places on our program this year, beginning by preaching on the 29th of July, giving us a lecture on the evening of the 30th, following Billy Sunday. It is a hard matter to hold an audience following such a man as Billy Sunday, but Mr. McGaw did this, holding the attention of the people to the last word. He also had the Bible hour during the week and a better Bible teacher we never had on our program before. Should the present board hold another Chautauqua, we are sure that we shall want Mr.

McGaw with us again. We would be glad at any time to give you a personal reference or should there be any that would desire to write me in reference to Mr. McGaw's work, I would be glad to give them a personal reference. Thanking you for the selection you made for us, I wish to remain, yours truly."

Ohio State Convention.

September 25 and 26, beginning the evening of the former and concluding the evening of the latter, including the intervening day, has been fixed as the date for the Ohio State Christian Citizenship Convention. The auditorium of the Chamber of Commerce, with a seating capacity of at least 1,500, in the very center of Columbus, the Capitol of the State, is the place. The call for the convention has been signed to date by the following representative citizens of the State: W. P. Thompson, president Ohio State University; the Hon. Allen H. Foote, president Ohio State Board of Commerce; F. W. Miller, State Commissioner Common Schools; Alfred C. Bookwalter, State Secretary Y. M. C. A.; J. W. Jones, Superintendent State School for the Deaf; Dr. Herbert Scott, superintendent Columbus District Ohio Conference; H. H. Ballard, chairman United Brotherhoods of Columbus; Foster Copeland, president City National Bank, Columbus; David S. Gary, vice president Hayden-Clinton Bank, Columbus; Charles E. Munson, of McKeever's Electrical Co., Columbus; Dr. J. K. Montgomery, president Muskingum College; the Ministerial Association, Cambridge, Ohio; L. B. Bradrick, executive secretary Men's Forward and Religious Movement; Dr. S. S. Palmer, pastor Presbyterian church, Columbus.

The following provisional program has been arranged, most of the speakers named having consented to discuss the themes assigned them:

"The Supremacy of the Moral Interests of the State," Judge E. B. Kinkead, Columbus, Ohio.

"State Educational Institutions and American Citizenship," President J. K. Montgomery, D.D., New Concord, Ohio.

"The Civil Sabbath," Dr. W. S. McClure, Xenia, Ohio.

"The Liquor Traffic and the Sovereign People in Constitutional Law," Wayne B. Wheeler, Columbus, Ohio.

"The Relation of the State to God," C. G. Sterling, Indianapolis, Indiana.

"Men and Christian Citizenship," Dr. E. B. Allen, Toledo, Ohio.

"Our Marriage and Divorce System—Its Evils and the Remedy" (speaker to be announced).

"The Moral Element in Taxation Question," the Hon. Allen R. Foote, Columbus, Ohio.

"The World Christian Citizenship Conference," J. S. McGaw, Pittsburgh, Pa.

"Safeguarding the Moral Interests of the State in Constitutional Law," Dr. John A. Henderson, Dayton, Ohio.

Winona Christian Citizenship Institute.

This Institute surpassed in both interest and attendance those of other years. The majority of the States of the Union were represented by the hundreds who enrolled, among whom were not a few ministers, missionaries, evangelists, college professors, public school teachers, attorneys, legislators, judges and leaders in various reform and benevolent organizations. While the attendance at the various twenty-five sessions varied somewhat according to the hour of the day, the speaker, the subject discussed, the other attractions of the Assembly Grounds at the same hour, and once or twice the state of the weather, it was at all times encouraging and gradually increased as the days went on.

There was at no time want of interest. Even in the discussion of the abstract or general themes, "The Origin of the State," "The Source of the State's Authority," "The Moral Ends of the State," "The Moral Personality of the State," the interest was most manifest. The General Superintendent of the Association who discussed daily for a week such subjects as the above was queried at length at the close of each address by those in the audience. In this way opportunity was afforded to unfold or make known the Christian principles of civil government much more satisfactorily than in set addresses alone. Nor was there omitted any of the principles advocated by the Association. The Kingship of Christ was advocated by every speaker and the Christian amendment was in some form brought up at almost every session the week the fundamen-

tal principles of civil government were discussed.

Many were the people interested in the discussion of "Foreign Immigration and American Citizenship" by the Rev. V. Losa. Mr. Losa's first-hand knowledge of the foreign question, his deep interest in the various classes of foreigners in our land and especially those from Hungary, Poland and Austria, the work he is accomplishing in their behalf and, above all, his clear conception of the great need of foreigners and our duty to them in order to make them desirable citizens, made his talks most interesting and helpful. We hope to give the substance of his addresses in a later issue.

Perhaps the most popular addresses were those given by missionaries from different countries: G. W. Lewis, of the Baptist Church from China; C. L. Bare, of the Methodist Episcopal Church from India; A. D. Woodworth, of the Disciple Church from Japan; John Van Ess, of the Reformed Church from Arabia; J. K. Green, of the Congregational Church from Turkey; W. H. Swallen, from Korea; H. W. Candor, from South America, and G. E. W. Wright from the Philippines, all of the Presbyterian Church. Some of these speakers gave two addresses and others but one. All set forth the attitudes respectively of the countries and the governments they represented toward Christianity. With scarcely an exception they all said that they feared more the attitude of the American and English trade and commerce, and sometimes diplomacy, than the forces of heathenism even to the opposition of the governments of their respective countries. To the natives all Americans or Englishmen were representatives of the Christian faith. The natives regarding them as such the missionaries often find it very difficult to propagate that faith when denied as it so often is by the lives and practices of American citizens in the above named capacities. All this argues strongly for that thorough and complete, that real and essential Christianization of America and England that will make impossible the sending out of such representatives. And such indeed is the object of the National Reform Association, especially with regard to our own country. The addresses by the different missionaries emphasized greatly the need of

such work as the Association is doing. Moreover, the presence of the missionaries put them into touch with its work, particularly that part of it which has to do with the coming World's Christian Citizenship Conference. It also resulted in an acquaintanceship between the General Superintendent of the Association and the leading forces of the various mission fields represented that cannot but prove helpful in the prosecution of the work for the World's Conference. There were as many as ten foreign countries represented at the Institute. From those representing these countries and others in our own country the following were nominated for election as delegates to the world gathering in Portland in 1913: Prof. J. W. Parkhill, Dean of Lenox College, Hopkinton, Iowa; Mrs. Frederick Lorenz, 5733 Kimbark avenue, Chicago, Ill., representing women's clubs; Hon. George W. Williams, Knightstown, Ind., member Indiana General Assembly; Rev. C. C. Carpenter, Warsaw, Ind., pastor First Brethren church; Rev. Charles E. Edwards, Ironton, Iron county, Mo.; Dr. James K. Green, missionary of Congregational Church, Constantinople; Dr. Charles Herron, Omaha Theological Seminary, Omaha, Neb., 2024 Emmett street; Rev. T. H. Candon, Bogota, Columbia, S. A.; Rev. U. S. A. Bridge, pastor M. E. church, Peru, Ind.; Mrs. Flora M. Freeman, Washington, D. C., superintendent Florence Crittenden Mission; Rev. W. T. Swallen, Korea; Rev. P. K. Dayfoot, 142 Cotlier street, Toronto, Ont., Canada; Miss Mary S. Patton, Bloomington, Ind., of Indiana State University; Mrs. Lottie Lambert Filer, Liberty, Ind., president Board of Children's Guardians; Rev. DeWitt White, Morgantown, W. Va.; Dr. Lyman E. Davis, Pittsburgh, Pa.

Dr. W. J. Wilson's addresses on "Practical Questions" were of a high order. The keynote was sounded in the first address on "The Real Meaning of Christian Citizenship." This he declared to be the exaltation of Christ in civil and political life. Dr. Wilson ran true to this keynote throughout all his addresses. This was his first appearance on the National Reform platform and it augured well for the work of the Association to which he is soon to give his full time.

We have reserved to the last our comment on the addresses of Dr. Lyman E. Davis, of

Pittsburgh, on "Social Perils in America," because we wanted to quote at length from them. These addresses were a very high order indeed. The wide range of knowledge portrayed in them, the fine diction of Dr. Davis and his manifest zeal and earnestness made his work very attractive and inspiring. Dr. Davis had for his general theme, "Social Perils in America"; and the specific topics from day to day were these: "The Task of the City," "The Shadow of Castle Garden," "The Siege of the Ballot Box," "Our Spanish Legacy," "The Flag Without a Country," "The Black Dinner." It would be impossible to give in our brief space even a suggestion of the scope of these lectures, but the thought of Christian Citizenship as fundamental to social order and social development was uppermost in them all. The best service we can render them here is to give a few quotations. This from "The Task of the City." "Geographical reform is not social reform. We cannot solve the problem of a community simply by setting up banners of virtue and righteousness, and shaming evil-doers out of a Five-Points into a Mulberry-Bend, and out of a Mulberry-Bend into some newer nest of inquiry. There must be a moral displacement which will eliminate the personal iniquities that give environment to the slums. If civilization merely invades the social frontiers of the city, even though it should occupy the intersecting four corners of the typical slums with the highest emblems of virtue, no permanent good will be achieved. Even if you should establish a school house at one corner, a hospital at another, a model home at yet another, and crown it all with a mission chapel or college settlement at the fourth corner—all these, if unaided by the moral transformation of the man, were like sowing diamonds in the sea. The most important and efficient work that can be done for the slums, therefore, is just to go down into them and sojourn there. Christian civilization can best perform its daily task, and can only perform its miracles by going down into the atmosphere of the slums and breathing into them the breath of life; by simply moving in, without ostentation, without any institutional banners, without any ecclesiastical wardrobe, without the pride of name; wearing merely those virtues of grace and personal character which give heart to all true creeds, and speaking that voice of love

which is, in all languages, the voice of the true God."

This concerning the relation of intemperance and crime:

"There are crimes indeed which accompany education, and which are the bed-fellows of refinement. In that profound word-picture of crime painted by Shakespeare in *Macbeth*, we cannot fail to see the ignorant, brutal murderers of Banquo; but in our moral judgment of them, as in the poet's description, they never come beyond the door of the banquetting hall. They are always lurking in the background, as if but shadows of the night from which they emerge. The foreground of the picture, to our mental and moral vision, is entirely filled by the demon, Ambition, in the heart of *Macbeth*, and the companion-devil, Cruelty, in the bosom of the queen.

And, as in literature so in life. The crimes of the educated and cultured are not only manifold and dominant in every community; but the criminal and designing brain which prompts and directs the ignorant in the actual handiwork of crime, are often the highest products of education, however distorted that education may have been. Yet, notwithstanding this unhappy record, the fact remains that, in the vast sum of things, there is a direct relation between illiteracy and crime; and the illiteracy responsible for crime, in America as elsewhere, is traceable almost entirely to the influence of strong drink. 'If we could only make Ireland sober,' said a great jurist of that country, 'I firmly believe that crime would disappear in Ireland.'"

And this quotation was given from Aristotle, in defense of the argument that moral training and moral protection are a real function of government:

"For the object of government," said Aristotle, "is not to increase the wealth of the few, nor to favor the poor at the expense of the rich; nor to encourage mere equality; nor is it established for mutual defense alone, not for the promotion of trade and commerce only; nor for any other exclusive material purpose; but its greatest and highest end is, to make virtuous and good citizens; to promote the happiness which arises from blamelessness of life; to lead to the perfecting of man's social and moral nature; and to encourage those great and moral deeds which dignify and adorn one's country."

The World's Christian Citizenship Convention.

Progress is being made, even at this early date, in arranging for the Portland Conference. The Rev. Henry Collin Minton, D.D., LL.D., president of the National Reform Association, writes en route from London to Stockholm and Christiana: "I am very much pleased with my success in Scotland. Prof. Lodge, Sir Andrew Fraser and Dr. Wallace Williamson, minister of St. Giles, all promised that if nothing developed meanwhile to prevent they will come to America in 1913 and participate in the World's Conference. Prof. Lodge is one of the leading citizens of Edinburgh and will probably be the next principal of the university. Sir Andrew Fraser will be an immensely fine man. He was in India thirty-seven years and was Lieutenant Governor of Bengal for several years before he retired, and is a very eloquent and effective speaker and a splendid Christian man. Dr. Williamson is counted the greatest living preacher in the Scottish Church. He will be a great man for our cause. I am expecting to get a man in Sweden and I am going for Julius Richter, of Germany, whom I know and who is fine."

The Rev. J. A. Cosby, secretary of Young People's work, has just returned from his trip abroad and reports many important and favorable interviews with leading people in foreign mission fields and elsewhere who expect to be in this country in 1913 and who will not only, in all likelihood, attend the conference but also assist in securing other attendants from their respective localities abroad. He also had the privilege of making addresses to many audiences in behalf of the conference. Since his arrival home he has also spoken in its behalf.

A publicity headquarters for the conference has been established at 326 Real Estate Trust Building, Philadelphia. Three men are now at work a portion of their time in Philadelphia in the preparation of matter for use in the foreign service, and by the railroads in our own country, properly to advertise the conference. The hearty coöperation of railroad and steamship companies is to date being secured. Articles are constantly being sent out to the secular press in our own and other countries and occasional articles to the relig-

ious press in its behalf. The program is being worked out by the committee specially charged with this work. Delegates are being appointed by a number of bodies and invitations to others are being issued requesting the appointment of such.

Return Forbidden.

The late Rev. Dr. Trumbull, famous editor of the *Sunday School Times*, tells the following story to illustrate how we must constantly press forward, for there are times when going back may be dangerous to ourselves and to others. He says:

In certain mountain passes of Austria are found sign boards bearing, in German, the words, "Return forbidden." These roads are so narrow and precipitous that there is not room for two carriages abreast; therefore, to attempt to retrace one's path might bring disaster upon one's self and upon those coming after. Once having started there, you must keep straight on until you have reached your destination. To-day's pressing duties call us forward, not backward. There are others coming after; we must push ahead for their sakes and for our own.

Putting Off.

"What made you stop right in the middle of your sentence, and then start talking about something entirely different?" The questioner laughed, and her friend joined in as she replied to the puzzled query.

"If I think in time I make it a rule never to say to-day the mean thing that can be put off until to-morrow," she explained. "By to-morrow it is out of date, and does not get said at all."

Which goes to prove that putting off—of a certain sort—is not always the bad habit we have been used to believe it. How about the falsehood that tempts? Put off until a quiet moment, it is easily banished forever, and one can be honestly glad that he did not "do it now."

O, yes, putting off—of a certain sort—is a pretty good thing. Some things there are that must be settled on the spot. Others there are which can be most easily put off—and killed later on with mustered strength and courage, which, perhaps, were lacking at the earlier moment.—*The Comrade*.